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Synopsis of Important Articles.

The Gospel of Paul at Thessalonica.* The "gospel" or "good news" brought to Thessalonica by Paul and his companions may be summed up under five heads: (1) It was founded in the proof of the Messiahship of Jesus. (2) The purpose of Christ's death and its bearing on human salvation were fully explained. While such statements as 1 Thess. 5: 8-10; 1: 9; 4: 5; 2 Thess. 1: 8, imply such teaching, it must be admitted that very little is said on these points in the Epistles. (3) As the church was chiefly of heathen origin, Paul said much of the wickedness and falsity of idolatry. He emphasized the doctrine of God (1 Thess. 1: 9, 10; 3: 11, 13, and throughout the letters), as was necessary for those just emerging from heathenism. (4) The most conspicuous and impressive topic in the Epistles is the coming of the Lord Jesus in His heavenly kingdom. Two conditions belonging to the apostles' early ministry in Europe may have led him to make this prominent. Not only was it regarded by the apostles as an important part of the Gospel, but (a) it was a doctrine adapted to arouse the frivolous Greek mind from its moral indifference, that the Lord was coming in judgment, and (b) Paul's first view of a Roman colony, a provincial capital like Thessalonica, may have aroused in his mind thoughts of the grander glory of the divine kingdom of which he was an ambassador. He may have detected the seeds of decay beneath all the outward brilliance around him. If such thoughts as these colored his mind, in the sermons which he preached, the officials may have found grounds plausible enough for accusing him of treason. (5) The moral issues of the gospel of Paul are touched upon but not developed. Emphasis is laid on charity, brotherly love, diligence (1 Thess. 4: 1-8, 9, 10-12, etc.)

Characterized by a good method rather than by any striking ability in presentation of facts. The suggestions concerning the prominence of the teaching of Christ's second coming are interesting but not convincing.

The Inspiration of the Bible and Modern Criticism.† The Revisers' rendering of 2 Tim. 3: 15-17 has been subjected to sharp criticism, when, in fact, it not only maintains the inspiration of all Scripture, as did the A. V. rendering, but it goes beyond the A. V. in ascribing to every one of these books, which made up the collection known to St. Paul as the Scripture, the inspiration of the whole. The emphasis is laid by St. Paul not on the inspiration, however, but on the use of the Scripture thus inspired. The whole meaning of the Old Testament is thus summed up as "redemption" and "sanctification," hope for the future, teaching for the present. It is from Paul's point of view thus emphasized that inspiration is to be defined. "By inspiration we are to understand that influence of the Spirit of God upon the writers of the Old Testament

* By Professor G. C. Findlay, in *The Expositor*, October, 1890, pp. 256-262.

† By the Very Rev. J. J. S. Perowne, D. D., in *The Expository Times*, Dec., 1890, pp. 54-58.